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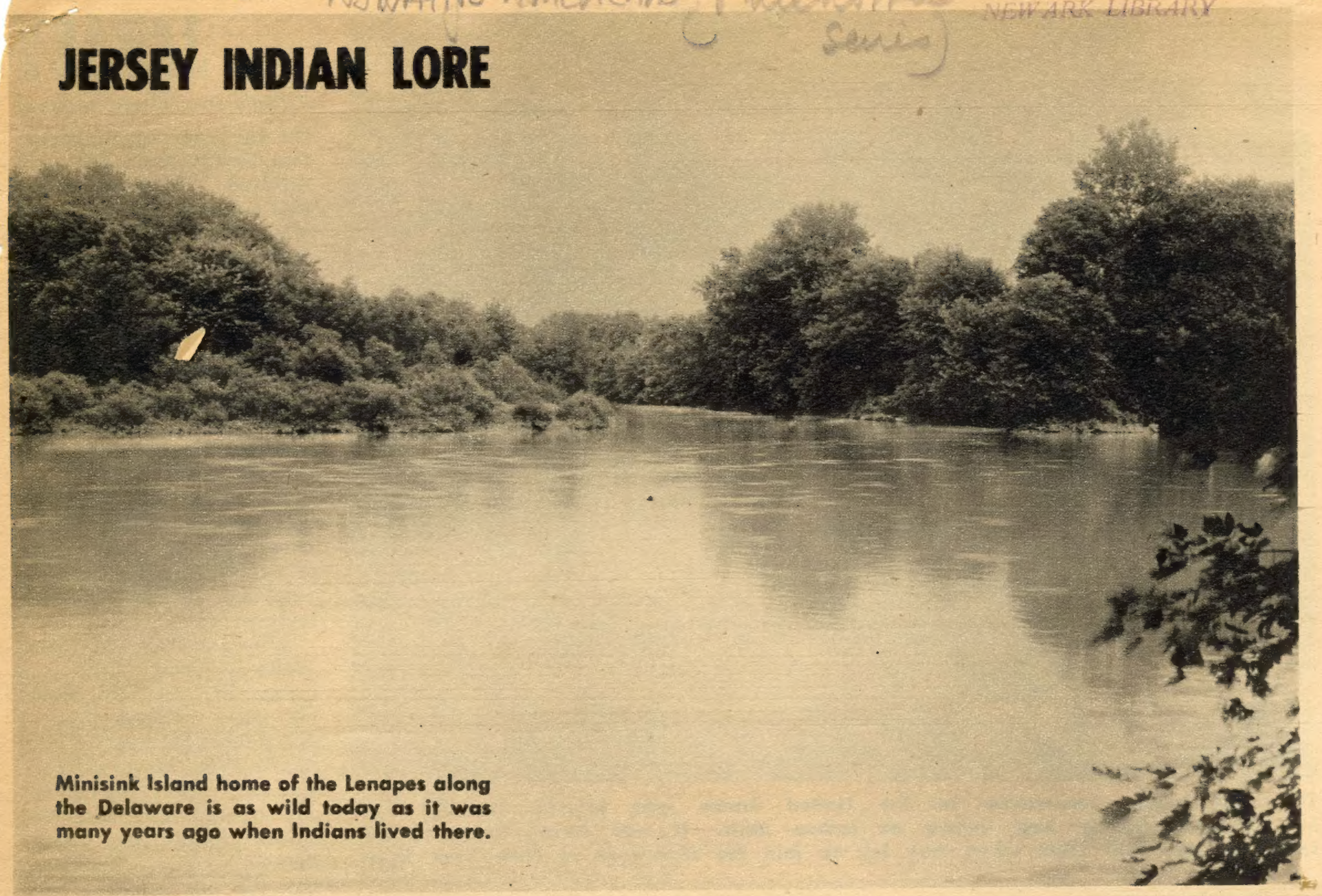

Minisink Island home of the Lenapes along the Delaware is as wild today as it was many years ago when Indians lived there.

LAST OF THE LENAPES

BY CHARLES A. PHILHOWER

This is the 10th in a series of articles about the Indians who once populated this state, written especially for The Newark Sunday News Magazine by Charles A. Philhower, authority on Indian lore. In subsequent articles Mr. Philhower will tell where the Indians are today and how to search for Redskin relics.

A STUDY of the Lenni Lenape Indians brings one ultimately to the questions: Where did they go when they left New Jersey, their descendants living today and where are they located?

There were three Lenape subtribes and the closely related Shawnees who might possibly have been the fourth subtribe mentioned in the Walum Olum. Squier's translation of this "Red Score" says when they came to the Chesapeake region the "Nentego" (Unalachtigo) and the "Shawano" went to the South. This suggests that the Shawnees were considered in the same clan as the Unalachtigo subtribe.

The Unamis and the Munsees retained their tribal distinctions throughout the westward movement. The Munsees were never known by any other name but the Unamis were frequently referred to as Delawares. Then, too, the name Delaware applied at times to the whole Lenape clan.

The Unalachtigo or Nanticoke in the early part of the 17th Century concentrated in South Jersey because of the inroads of the Susquehannocks. It is noted that in 1630 the Susquehannocks destroyed a town now in the state of Delaware, massacring 90 of its occupants. Some of the Unalachtigo or turkey tribe in Southern Jersey moved northward to the area of Union, Morris and Passaic counties. Others went across the Delaware River to the Janiata Valley. Small remnants retained their individuality throughout the movement westward and the last vestige of their language and ceremony is noted in Oklahoma in 1875.

A BAND of Shawnees, by invitation of the Delawares in 1694, came back from South Carolina. Some stopped near Reigelsville, Pa., while others located above the Delaware Water Gap. In 1742 they went to the Wyoming Valley with the Munsees.

From the earliest appearance of the Dutch along the Hudson and Delaware rivers, the Lenape moved westward. At the time of William Penn some of the Unamis, by invitation of the main branch of the Shawnees, withdrew to Muskingum, O. Soon after 1700, about all of the rights of the Lenapes in New Jersey had been liquidated. From that time on the Lenapes were generally spoken of as Delawares, meaning the Indians who had lived in the Delaware River Valley. A general exodus was well under way by 1742.

The first stop was on the Susquehannah in the region of Shamokin, Standing Stone and Wyalusing. This latter name was taken there from Northern New Jersey. David Brainerd, a missionary, preached to these Indians on the Susquehannah in 1745-46. On his last trip to Delawaretown he reported 12 houses in the village and much sickness among the Indians.

After the Treaty of Easton in 1758, the land rights of the Delawares in Pennsylvania were ended and a general withdrawal to the Tuscarawas and Muskingum Rivers in Ohio followed. Here Zeisberger and Heckwelder, Moravian missionaries, preached the gospel to them. They exercised a great spiritual and social influence upon the Indians under most difficult circumstances growing out of the American Revolution.

IN the meantime there were intermediate movements. One of these was to the west branch of the Susquehannah, hence the village of Munsey, Pa. The trail led to the Allegheny down to Pittsburgh and into Ohio on the Muskingum River. This was the trek of those who survived the hardships experienced in the movement from New Jersey to Ohio. There were many epidemics of smallpox and black measles and tuberculosis was constantly taking its toll from both young and old. Murderous onslaughts both by whites and Iroquois were frequent and famine and starvation ever confronted these people of the forest. Then, too, ravages of firewater and exposure took many hundreds.

The white man who probably killed more Indians than any one else in his time was Tom Quick of Milford, Pa., who died in 1796. Quick's father, Tom Sr., was murdered by a band of Indians in 1756 while out in the woods cutting poles. His son swore vengeance, promising to kill at least 100 Indians before he died. He did not quite accomplish his threat but he did succeed in killing 93, many of them along the Old Mine road in Sussex County. I have in my collection a wood and steel weapon said to have been used by Quick to kill the last nine redskins. It is a wicked instrument.

At a meeting in Burlington in 1677, one of their chiefs accused the whites of spreading smallpox among the Indians three different times. He said, "In my grandfather's time the smallpox came; in my father's time the smallpox came, and now in my time the smallpox is come." These epidemics were probably 1637-38, 1661-63, and 1677. It was estimated that nine-tenths of the native population of the Lenape Indians in Pennsylvania and New Jersey were killed off by various epidemics.

But the movement of the Delawares westward through Pennsylvania was fraught with hazards other than liquor and disease. The war between the French and English extended to America and the Indians were forced to take sides one way or the other. This meant that the Indians were always under fire if not by the French, then by the British. They were never able to maintain a neutral position.

BY 1768 practically the whole Delaware nation was settled on the Tuscarawas and Muskingum rivers in Ohio. Here we find them at the outbreak of the Revolution. As

(Continued on Following Page)

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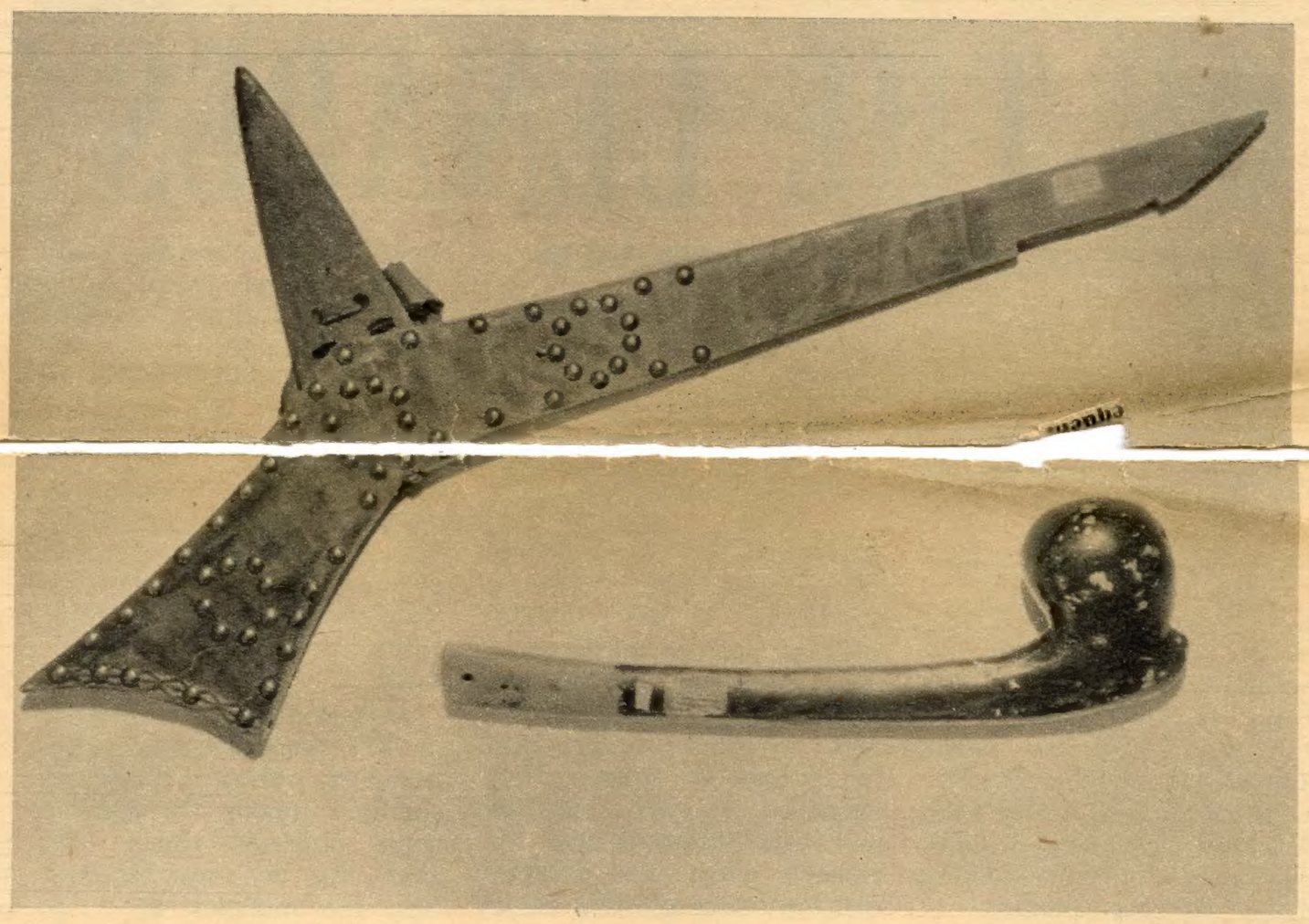
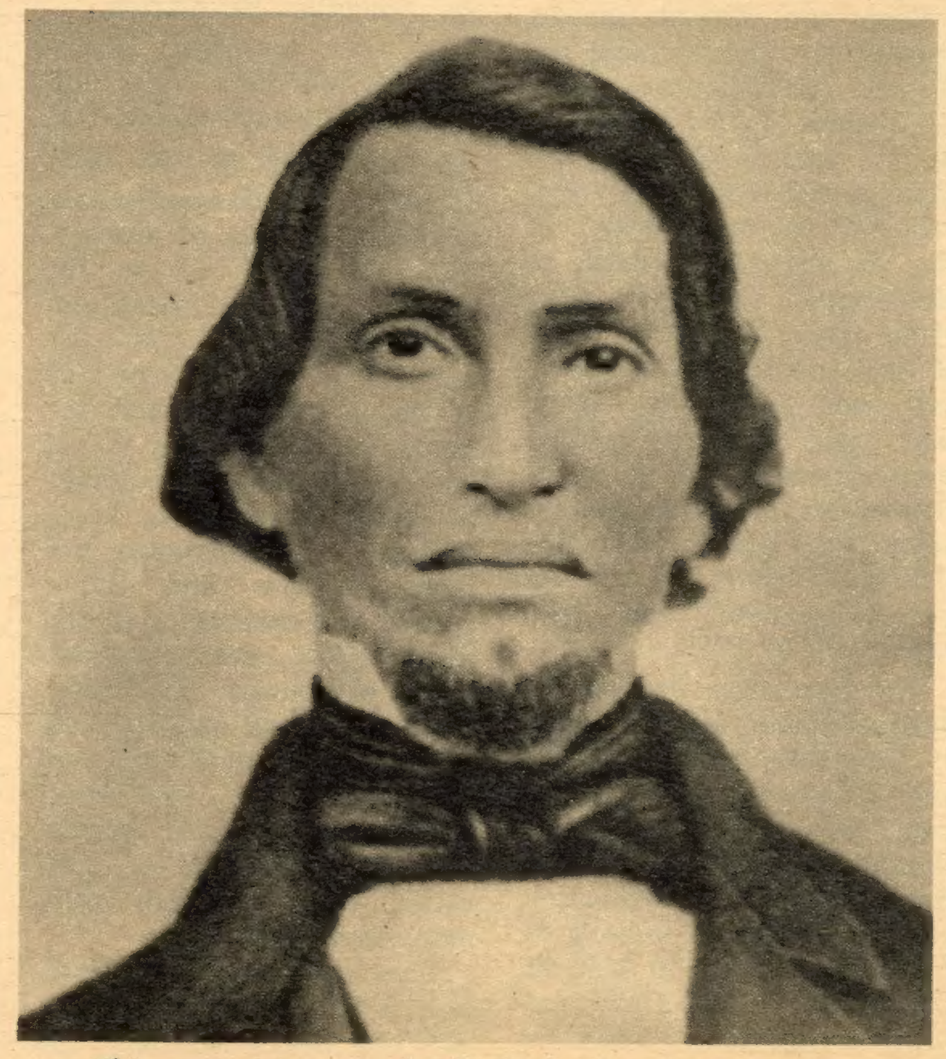
The first Indian reservation in the United States was located on this site in Burlington County now known as Indian Mills. It was Jersey home of the Lenni Lenapes until 1802 when they left to join the Mohegans in New York State.



The weapons shown above, are a Lenape war club and a hatchet used by Tom Quick to kill several redskins.



This rare picture of Chief Charles Journeycake, last Lenape tribal leader in Kansas, was made on a visit to Washington when he sought Indian aid.

JERSEY

(Cont'd from Preceding Page)

the war progressed their position became more and more involved. The story is told that a council was held to decide whether the Indians would go with the British or the colonists. White Eye, Unami chieftain, favored neutrality and Pipe, chief of the Munsee, favored the British. It was finally agreed that each would select his best wrestler and the one who overcame the other would decide the issue.

The bout lasted for hours until those who looked on became weary. Finally Pipe said to White Eye, "You take your man off and I will take my man off."

After a considerable pause, White Eye said, "I will take my man off." He then grasped his knife, stepped forward and stabbed his man and then said to Pipe, "Now take your man off." But Pipe did not do so and the weakened Unami was overcome by the Munsee wrestler. Pipe, untrue to his promise, took his followers over to the British. Many of their descendants live to this day in Ontario, Canada, at Middlemiss, Hagersville, Moraviantown and Muncie Town. It should be noted, however, that not all the Munsees went along with Pipe to the British. Many remained here to assist the colonists in their battle for freedom.

White Eye was neutr[illegible] a time but then took side with the American cause. The Delaware Indians with White Eye in Ohio were ambitious to form a 14th state but they did not have enough bearing with the government to bring this about.

THE author visited the Delawares in Ontario some years ago and found the language both in the Unami and Munsee dialects still spoken there by a few of the Indians. Among their leaders were Chief Cornelius Logan of the Munsees and Rev. John Frederic Montour, a Unami. An old square ceremonial house was standing at Muncie Town but Chief Logan said ceremonials were seldom held any more. Logan lived alone in a log house on the reservation. Montour, or Chief New Star, was an active Baptist minister at Hagersville. He had a copy of the Gospel written in the Unami dialect from which he read to me the Beautitudes from the Sermon on the Mount. Both these men were delightful characters.

After the Revolution some 600 Delawares moved to Southern Missouri and took up their abode under the Spanish government. Their next move was to Arkansas where they were located during the Civil War.

In 1816 the main body of the Delawares was located on the White River in Indiana. The main village was called Little Muncie Town and was located about 30 miles north-

INDIANS

east of Indianapolis, in Delaware County, Indiana, a few miles east of Anderson. They stayed here for about five years and then joined the rest of the tribe in Missouri. Morse reported 1,800 Delawares living there in 1822.

It is said that the Indians on White River, Ind., were literally drowned in a flood of whisky. It was not until they reached Kansas in 1829 that they ended their drunken debauch of 25 years. Under Isaac McCoy, Baptist missionary, and Chief Charles Journeycake, last of the tribal leaders, they became an industrious lot of farmers on the Kansas prairies.

THE Delawares found sanctuary in Kansas for about 40 years. During the latter part of this period Chief Journeycake was a master spirit among his people. He became their chief in 1861 and on their removal to Indian Territory, went with them and continued to be their spiritual leader until his death January 3, 1894. He was buried with ceremony and respect in the old cemetery at Lightning Creek.

Later generations of these Indians were venturesome, some making forays even beyond the Rockies. Tomlinson in his book, "Kansas in 1858," gives a vivid account of "A Night with the Delawares." It runs as follows:

found them in the evening in a large opening in the forest dancing around a huge fire. About the fire was a 10-foot circle, hard and smooth from dancing. The occasion was preparation for a hunting and war expedition in the western country. Maidens and braves danced about the fire beating time to the nondescript music, if it could be called music, from the clatter of bones, hard pieces of wood, tin instruments and the like. This served as accompaniment to the deep guttural tones of their voices.

"The Indian maidens dressed in modern Indian style, wore beaded bands about the forehead, and skin dresses fancifully adorned with beads. The Delaware braves in crowded lines, tall, stately with many mannered decorations on their buckskin clothes, stamped the earth in a never ceasing movement, now slow, now fast, to the rhythm of the war dance broken occasionally by blood curdling yells. This was continued throughout the night until one by one the braves fell exhausted. The dance ended before dawn when the party departed for the quarry, both animal and human kind."

IN 1836 a daring party of Kansas Delawares wandered down into Texas and bargained with the Texas republic for a land grant on the Sabine Tract. When Texas became a state in 1846 they roamed the plains as raiders and ambush fighters.

Chief John Frederic Montour of Hagersville, Ontario, one of few Lenape leaders living today.

Some note should be made of the Reservation at Edgepillock in Burlington County, now known as Indian Mills, which was founded under the guidance of the missionary, David Brainerd. It was the first Indian reservation in the United States. There were about 200 Indians made up of Narragansetts, Mohicans, Munsees, Unamis, Nanticokes, Montauks and others located on this tract. It was called the Brotherton Reservation signifying the accord in which these diverse groups of Indians lived.

Supervision became lax and in 1796 the Indians expressed a desire to leave. About this time, an invitation was received from the Mohegans at New Stockbridge near Oneida Lake, N. Y., which said in effect, "pack up your mats and come eat out of our dish." The invitation was accepted and the Brothertons left in 1802. This was the last exodus of the Lenapes from New Jersey. In 1822 they left New Stockbridge and moved to Green Bay, Wis.

IN 1832, Bartholomew S. Calvin, a schoolmaster and Delaware interpreter at the Treaty of Easton, appeared before the New Jersey Legislature on behalf of 40 Delawares then remaining at Green Bay. He asked for an appropriation of $2,000 to cover the rights of the Delawares reserved in the Treaty of 1758 to fish and hunt in New Jersey. This amount was granted by the Legislature and thereby all legal claims of the Delaware Indians in New Jersey were exhausted.

By the outbreak of the Civil War, the Delaware Indians in Kansas had ceded back a large portion of their lands to the United States Government. On the call for troops, 170 out of 200 able bodied men in the tribe enlisted in the northern Army.

The Delawares, on going to Indian Territory, submerged their ceremonies and national existence in the Cherokee Nation. They were located in the Osage country at Atoka, Alluwe and Lightning Creed. There are still many descendants of the Delawares in the region of Dewey and Anadarko in Oklahoma. Most prominent among these is Unami Chief James C. Webber of Dewey. His Indian name is Chief War Eagle.

OKLAHOMA is literally the end of the trail for the Lenapes or Delawares. The Big House Ceremony was abandoned with the exodus from Kansas to Indian Territory. The use of their language declined and national characteristics were lost. However, many Indians approaching pure bloods, such as War Eagle, are found even today about Dewey and Anadarko. And there are still vestiges of the Delawares near Green Bay, Wis., and in the Leavenworth area of Kansas.

But the historic Indian names of Lenape or Delaware is no longer officially recognized. The "grandfathers" of the Eastern Algonkins have become a people of the past.

NEXT WEEK: Remnants of the Indians in New Jersey today.

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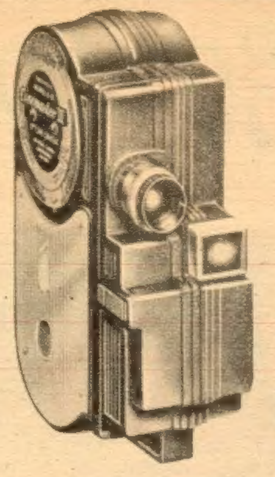

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